

THE DOCTRINE OF THE CROSS, BY REV. H. A. GRAVES, EDITOR. OF THE CHRISTIAN REFLECTOR. BOSTON, THURSDAY, FEBRUARY 8, 1844.

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# Christian Reflector.

REV. H. A. GRAVES, EDITOR.  
WM. S. DAMRELL, PUBLISHER.

BOSTON, THURSDAY, FEBRUARY 8, 1844.

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**Christian Reflector.**

[From our Correspondent.]

Letters from the South-West, No. 7.  
Experience of Negroes—Baptism—An alarming Scheme—Serious Questions.

The first part of this letter, published last week, concluded in the midst of an account of the reception of the negroes. Our correspondent proceeds as follows:

The experience of the negroes generally was what might have been expected. No ray of light had ever shone into their dark minds. Though had never been waked up to activity within them. Any emotion had hardly been kindled upon the altar of their hearts. Their lives had been a long sluggish dream; whilst all the faculties that make the man had been buried in a torpor like the sleep of death.

If they were enlightened by divine truth, as I have no doubt some of them were, few thanks were due to their masters. They had never instructed them. Ignorance cannot instruct; idleness will not. But this does not apply to the South generally. It is due to the Southern people to say—and I am glad to do it,—that there is among their churches a growing feeling of the importance of instructing the slaves. Although they keep them in the word of God, they dare not withhold religious instruction. But in the case of these negro converts, it seems as though the grace of God had wrought out its work in their hearts irrespective of the ordinary means.

After they had been received into the church as candidates for baptism, a time was appointed for the administration of the ordinance. But few attended upon the occasion; and every thing connected with it was conducted in such a manner as to remind others, and make them feel, that they belonged to a degraded, servile race.

A few of the older members of the church had extended to them the hand of fellowship, at the time of their reception, but they did it very coolly; and now, a few gathered around the sacred font to assist in the holy ordinance. The whole matter was conducted in a very deliberate, business-like manner. There was no small contrast between the manner of their reception and that of the white brethren who had just before been received and baptized.

I recollect that at the time, I addressed one of them, shaking him by the hand and calling him as usual by his simple name. The slaves have only one name, and that usually but not always, such as "Bob" or "Jim" or "Jack." He had heard the white members "brothering" each other very affectionately, and he felt grieved, that he must be turned off with simple "Jack," now as he was a member of the church. He looked a moment very earnestly in my face, (this slave very rarely does,) and said, "Can't you call me brother too?" I never felt more justly rebuked.

Well, the meeting was finished, and the ministers had all gone home. The church now consisted of 300 members, many of them young and inexperienced. Most, indeed, of those who had just been added, knew nothing of Christian duties. Probably not half of them had ever carefully read a single gospel. They had no minister—none to instruct them. Some of the church thought they ought to have a pastor, others said they were too poor to support him. There were among them, however, men who possessed 50 slaves, and were worth at least \$50,000 or \$75,000. Some thought they had preaching enough from the meeting to last them three or four months, and by the expiration of that time, a man would come along and give them a sermon or two. So on the whole, they concluded to trust Providence for preaching, and not trouble themselves about the matter.

A man, who had preached for them a few Sabbaths, and whose services they professed themselves very anxious to obtain, offered to supply their pulpit every fourth Sabbath, if they would board him. That wouldn't do. What, pay a man for preaching the gospel!—the gospel that is to come without money and without price! The thought was dreadful,—'twas perfectly overwhelming! It was a grand scheme set on foot by the devil, and adopted only by Yankees! They were not going to support an idle set of time-serving priests. Not they!! Two individuals had without solicitation and without pay, supplied their pulpit once in two weeks for the six months previous to their protracted meeting.

Mr. Editor, I have considered this matter seriously, and I am very much troubled with doubts whether it is right for a minister of the gospel to preach steadily to such a church. A church, indeed, which is able to support a pastor, and yet in sending the gospel abroad, and yet does nothing for either object. Shall a preacher sacrifice himself to their covetousness? Shall he say to the church, by giving to them his services, although you are doing wrong, still I will encourage you in it? Shall the money raised in New England, by close economy and hard work, be expended in sending missionaries to these idle, indifferent, rich church members in Missouri or Texas? Our Saviour came to preach the gospel to the poor.

But many of the members of these churches are rich. They have great possessions. They live in extravagance. Their tables are loaded with luxuries. The choicest wines and the best fruits they will have; no matter what the cost. They can, without the least trouble of conscience, repudiate an honest debt, but the Indies are laid under contribution to furnish their dinner at dinner. I know of families in which enough is wasted to support the household of a pastor, of moderate expenditures and frugal habits. They boast of the amount of their annual expenses. Their generous extravagance is considered a virtue; whilst the industry and economy of the North, the fruit of which has sometimes been expended to send them missionaries, are ridiculed and condemned. True, they have the poor among them. But why are they poor?—because they are idle. An industrious man, with the common blessing of Providence, cannot be poor upon this soil, and in this climate. And why are they idle?—because it is a disgrace for white men to labor. I can name to you churches here in this State, I can name the committees of these churches, who have settled pastors upon the agreement to pay a generous salary for their support, but who have dismissed those pastors almost upon the point of nakedness and starvation. Why was this? The main body of these churches never meant to pay their ministers. Some pretended that it was not apostolic to support pastors. Some were altogether indifferent about the matter, and others meant to obtain their services, and then repudiate their claims.

But they need evangelical missionaries here, says one. That's true: men of the right spirit, and of proper mental and physical qualities, may do great good. But the question is, will they do good, by settling over churches which are able to sustain pastors but will not do it? For example: here is a church containing three or four members who are rich, the remainder of the church are poor; but these rich men, with some little aid from the church at large, are abundantly able to support a pastor; now shall a man preach to that church whilst he supports himself, or receives support from a missionary society? Will he not by so doing encourage the church in refusing to sustain the gospel? It strikes me that in preaching the gospel, sending it to Christianized heathen, there is special need of a great degree of prudence.

## The Revival.

CHAPTER IV.

The wife and the husband.

Among the number of those who attended the inquiry meeting, mentioned in the last chapter, was Mrs. H., a native of the German city of Strasburg. This lady was among the first fruits of the prayers of the church. She attended this meeting with a heavy heart, and a sad countenance. She gave evidence of having embraced Christ as her Saviour, and has, to this moment, exhibited proofs of a rapid growth in grace. A few weeks afterwards, when many began to think of following their Lord in baptism, she was asked, by some of the young converts, to accompany them in this ordinance. She refused, for she was waiting, as she said, for her husband to go with her in the performance of this duty. Under all the circumstances of the case, such an observation was considered almost presumptuous.

Mr. H., though an affectionate son and a kind husband, had always lived in the open disregard of religion and the God of Christians. He had been a wanderer from home during the most of his life;—a seeker of pleasure in all the amusements of the world, and on the whole, was one of the least likely of any to have a serious thought or to be affected by religious influences. At the time of this revival he was absent in Florida, and of course entirely beyond the reach of any means then in use, in Haverham, for the conversion of souls. Mrs. H. had, in her broken language, with tears, brought his case into the sanctuary, and there had asked for prayers in his behalf. Her request was not forgotten, but I fear there was but little faith mingled with the prayers of the church for him. The faith was in the heart of an affectionate wife. Time passed on. The revival was nearly over, when, one day, the stage arrived with Mr. H. as a passenger. His arrival was known and regretted by those who sympathized with his wife, and feared the influence his return might have upon her religious enjoyment and spiritual progress. The next day it was rumored that Mr. H. was in the city, and that he was in the mind, seriously anxious for the salvation of his soul, and rejoiced at the great change which had taken place in the views and feelings of his wife. This report was received with an incredulous smile. It however proved true. He at once became a constant attendant upon the meetings;—seemed completely broken down in view of his past life;—subdued into the feeling of humble submission to God; and soon found peace in believing. The desire of his wife's heart was gratified, when, with her husband, she went down into the water and was buried with Christ in baptism.

Mr. H. was on his outward voyage to Florida at the time of the commencement of the meetings. On ship board, in his solitary hours, he began to think and to feel seriously about the wickedness of his life, and the condition of his heart before God. The Bible became his study, and he formed many resolutions of future amendment, and made many promises of living better for the remainder of his life. He arrived at Florida, and soon fell into the company of many dissipated companions with whom he had associated while residing in that country. He resolved to resist every temptation to sin, while at the same time, he would so conduct that his friends should not suspect his change of views and feelings. For a time he succeeded in sustaining himself against temptation, but gradually the influence of his associates strengthened about him, while that of his good resolution proportionally decreased. Soon he ceased to resist, and suffering good to overcome evil,—disregarding the voice of conscience, he rushed into all the excesses in which he had formerly sought happiness.

The stay of Mr. H. in Florida was short. Again he was on shipboard, the only passenger, alone with himself and God. His serious impressions returned with redoubled force. His situation had now, apparently, become worse. He had no hope in himself, nor reliance upon his good resolves. In great distress of mind he passed the time of his voyage. He found no relief, and approached his home an unhappy man with astonishment, and caused the first feeling of happiness he had experienced since his departure from Florida. This change was greater than we have mentioned before. Not only had his wife become a different woman, but his aged father had become a praying man. The family altar had now been erected,—his house had become a house of prayer, every influence was favorable to his soul's salvation, and every breeze blew towards heaven. The result we have before said.

We have here an evidence of the influence of prayer. One design I have in view, in writing this little history, is to increase the Christian's faith in the power of prayer. I hope to be able to present facts enough to justify the strongest faith,—to strengthen the weakest.

For the Christian Reflector.

## Standing Committees.

Mr. Editor,—In the Reflector of Jan. 18, your correspondent C. says, "On that point in the subject under consideration, which is discussed by T. F. C., I do not see that any direction is given in the Bible at all." This passage reminded me of the remark of the late Dr. Davis, when he was about to administer the ordinance of baptism, the first time that rite was performed in the primitive and only scriptural mode in Lowell, Ms. "It is customary," said he, "for the administrator, on such an occasion as the present, to speak against the practice of sprinkling for baptism. I shall do no such thing; instead of this, I shall do as Christ, and the apostles, have done before me, that is, say nothing about it."

In this manner, your correspondent thinks the inspired writers have treated the subject of standing committees in the church. To this position we heartily assent; but when a little farther on, he says, that there is the same want of Scripture authority for special committees, I think he does not bear sufficiently in mind the mode of church action adopted, when certain false teachers came from Jerusalem to Antioch, and there taught that the Gentile converts must be circumcised. When it became necessary to ascertain whether such an opinion was held by the church in Jerusalem, the brethren determined to send Paul and Barnabas, and certain others of themselves, to inquire into this matter. Afterwards, when the subject had been properly discussed and a decision obtained, by the ministerial authority of the church, the version of the Holy Ghost, it was determined to send an epistle, and chosen men of their own company, to make known the law of Christ touching this subject to the brethren in Antioch. Here we have the appointment of two special committees or sets of delegates to attend to the specified work, not as representatives but as messengers.

This was not indeed a case of discipline, but the question involved a point of doctrinal belief, which, by occasioning a division, might have grown into a disciplinary offence, and the manner in which the difficulty was forestalled, contains a recognition of the principle, that when information is needed, to enable a church to make up an enlightened and righteous judgment, they may apply to their brethren, and number of them make the necessary inquiries, and report to them the result. From this however it cannot be inferred, that the persons thus employed are to be continued any longer than during the continuance of the business, for the transaction of which they were appointed. Had it been in any wise, necessary to have had any such permanent arrangement as that of a committee of investigation and council, other than the pastors and deacons, and in cases of discipline, should not have given such officers to the body. The government of the church is not a democracy or an aristocracy, but a Christocracy, and any law in it, which does not emanate from him, is an act of treason against his authority. "The church is the house of Christ, his family, his kingdom. To act any power in its rule, which is not his, which derives not from him, which is not communicated by his legal grant, or to act any power, by ways, processes, rules and laws not of his appointment, is an invasion of his rights and dominion. The power of rule, in the church, is nothing but a right yield obedience to the commands of Christ, in such a way, by such rules, and for such ends as he has prescribed."

The acknowledgement of this Christ's sole authority in the church, is a peculiar characteristic of Congregationalism. By this it is distinguished from Papacy, which acknowledges the authority of the Pope to make laws, from Episcopacy, which acknowledges the power of the House of Bishops, and from Presbyterianism, which acknowledges the authority of the General Assembly.

All this will be admitted by your correspondent C. No more than myself would he allow that the church, or any number of individuals in it, have the right to make any law or rule binding upon the consciences of its individual members. The rule of the church is but the acting of the authority of Christ; "all this authority in and over the church is vested in him alone. It is over the souls and consciences of men, which no authority can reach but his, and that as it is his." If then he has appointed, that a particular mode of action should be adopted in a given case, as for instance, that an offended brother shall, if he cannot by the aid of one or two of his brothers gain satisfaction, state his case to the church, and they hear it and decide upon it, the church has no right to interpose between him and them an ordinance by which he shall be required to go before

a committee, who shall judge whether it shall be heard by them or not. If any one please to submit to this as an ordinance of man, he may do it, but it is not of his cannot be made binding upon his conscience; and though, if he agreed on entering the church to submit to such an arrangement, he ought to do so long as he remains a member, still he may not do it as a thing required by Christ, and of course he cannot do it as an act performed to him or by his authority.

It is said that "the standing committee, in an important sense, represents the church." In what sense, I should like to be informed. "To attend to the affairs of Christ's house is the privilege of all church members. It argues ingratitude, contempt, and indifference, to transfer that right to others. But it is not only a privilege, but it is a duty; and each member is answerable for a personal degree of it. Every individual member has the right of conversation, and the King's command, to attend to the affairs of his kingdom, in concert with his brethren. If any neglect their duty, or pretend to depute others to represent them, they are guilty of disobedience to Christ, indifference to his laws, interests and honor."

Knowing that this principle is regarded as fundamental in our denomination, I was ill prepared to hear that a church may be, in anywise, represented. Our creed has always been, that a duty made, by Christ, binding upon the church as such, cannot be thrown off upon any person or person whatsoever; and I should just as soon think of transferring to another the right to exercise for me some proper religious feeling, and thereby claim that I had done my duty, as of vesting another with the power of performing for me some external act, which Christ had made binding upon every one of his disciples. Your correspondent would feel this, if the church to which he belongs were to appoint a committee to celebrate the Lord's supper for them, because in some instances it was not exactly convenient for them to do it as a body; and I cannot see how he can, with any more propriety, advocate the representation of a church in a committee of discipline. The entire labor and the manner of it are prescribed, as your correspondent T. F. C. has most conclusively shown, and it is addressed to the whole church. It is also prescribed as a religious act, and is to be performed as such. Now an act which is the simple embodying of a religious feeling, in the very nature of the case is untransferable; and though the external act might be performed, yet it would not be acceptable to God, because it is not the church represented, but this must depend entirely upon the personal feelings of the committee. If they obeyed Christ in their labor and did it unto him and on his authority, they would be accepted personally in their obedience; but the church, as performing an act to Christ, would have nothing to do with the matter.

It might be thought that in the case of our missionaries, who are sometimes called the representatives of the church at home, there is something like a representation. But this is very far from being true. The duty which they perform to Christ in the foreign service of church is not a transferred duty. Those who support them, were never called of God to the work of preaching the gospel personally to the heathen, or if they were, they are in nowise represented in those who are only performing the work which Christ has laid upon them. The same is true of the officers of the church at home. They never exercise any gift or any power which ever vested in the church. The whole work of the church, in the premises, is performed when they designate and set apart and properly sustain and obey those whom they are in nowise represented in those who are only performing the work which Christ has laid upon them. The same is true of the officers of the church at home. They never exercise any gift or any power which ever vested in the church. The whole work of the church, in the premises, is performed when they designate and set apart and properly sustain and obey those whom they are in nowise represented in those who are only performing the work which Christ has laid upon them.

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### News from the Churches.

A correspondent of the N. H. Register communicates the following pleasing intelligence. "The Lord has been visiting his people in this place with a rich shower of his grace. We have been holding evening meetings every evening with but a very few exceptions for almost three months. The means were blessed almost immediately after commencing our efforts. Probably from fifty to seventy-five have obtained grace. Among this number are persons from the age of 10 to that of 60; but mostly in the meridian of life. Many of them and their wives were converted almost at the same time. I have baptised 35 since the work commenced—16 males and 17 females.

SSUS M. CLAY.  
to make up this num-  
enriching its columns  
in the speech of Cas-  
the Texas meeting  
he gave last week,  
more, and we only  
not allow us to give  
be astonished in the  
letter of Mr. C. to  
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ships of war in the harbor. Sir Henry Pottinger met him at the door of the government house, and having led him to the end of the hall, where they sat side by side a few minutes, conducted him next to the centre table, where they both affixed their signatures to four copies of the treaty in Chinese, and four in English; two of which Sir Henry kept, and two were taken by Keying. This done, the royal proclamation was read by Col. Malcolm, Secretary of Legation, declaring Hongkong to be constituted a colony of the crown of England, and defining the powers, &c., of its governor, which was followed by a grand salute from the artillery, forts, and troops on shore, and the ships of war in the harbor. Returning to the hall, Col. Malcolm read the royal warrant, appointing Sir Henry Pottinger, Governor and Commander in Chief of Hongkong and its dependencies; and after taking the oath of office, and receiving congratulations, &c., Sir Henry retired, and the ceremonies ended. I was much interested in these occurrences, and deeply impressed with the mighty changes which have taken place in China, even since I have been in the country. What glorious prospects for Christian effort! May God make us all faithful to our several trusts!"

### Editor's Table.

NEAL'S HISTORY OF THE PURITANS. Edited by Rev. John O. CHOULES, A. M. Part Second. New York: H. R. Holt & Brothers, Boston: Saxton, Peirce & Co.

The second part of this important history has been issued. It is printed on handsome paper, in double columns, and contains 144 pages. It is accompanied with a portrait of the great and good Owen. The latter part of Elizabeth's reign is the period of history, embraced in the present number; and we cannot do better than to appropriate here, to our own use, the judicious testimony of the New York Evangelist, which says:—"It is a deeply interesting and pregnant period; and in which Americans have more interest than almost any other. It is safe to say also, that no other history of that period can be had, which presents so fair, full, and honest an account of its distinguishing features. There is learning, philosophy, and religion in this work, rarely even exhibited in writings of this kind. We commend it heartily, and also the useful labors of its editor, whose judicious and important annotations enhance its value in no inconsiderable degree."

### ACTION ON SLAVERY.

TO THE EDITOR OF THE CHRISTIAN REFLECTOR.

DEAR SIR:—The following resolution was passed by the Baptist church of Cato, N. Y., and directed to be published in your paper.

Resolved, That in our opinion, American slavery is wicked and sinful, inasmuch as it degrades a portion of the human family, considers them as goods and chattels, and brings them on a level with the brute creation; and we believe it directly contrary to the command of Christ, which requires us to love our neighbor as ourselves, and do to others as we would that others should do to us.

Therefore, we feel it our duty to say to our brethren of our faith and order, that we do not feel willing to countenance, our communion, any person engaged in the sin, or holding property in it.

Approved and passed in church meeting, September 11th, 1841.

In church meeting, September 9th, 1843.

Resolved, That the above resolution be published in the Christian Reflector, New York Baptist Register, and Baptist Advocate.

By order of the church,  
P. P. MACARTHUR, M. Church Clerk  
Cato, Cayuga Co., N. Y.  
January, 26th, 1844.

### HINGHAM.

The church at Hingham still enjoy the labors of brother Howe, who is to them an acceptable and successful preacher. During his labors with them they have enjoyed three seasons of revival. From thirty to fifty have been added to them by baptism, beside others by letter. Their present number is about one hundred and twenty-five. They have a flourishing Sabbath school—two adult Bible classes—and are the firm and active friends of anti-slavery and temperance. The cause of temperance in that town has recently received a new impulse through the labors of Mr. Gough the distinguished and successful lecturer upon that subject. The hearty and cordial reception which they give to every messenger of humanity and benevolence, is sufficient to embalm their memory in the heart of every one who visits them. May they long continue to be a prosperous and harmonious church, and always abounding in the work of the Lord!

### CATO, FOUR CORNERS, N. Y.

From the private correspondence of a brother who dates at this place, we extract the following: "We are now enjoying a precious revival in our church, under the labors of Rev. J. Woodward as pastor, and A. C. Kingsley as help. The meeting has been in progress about four weeks and many, we hope very many, have been converted. The work goes on with power and great glory."

### ORDINATION.

Bro. E. T. HISCOX was ordained to the work of the gospel ministry in the 23rd Baptist church of North Stonington, Ct. on Thursday the 19th. The Council consisted of a delegation from the first and second churches North Stonington, Stonington Boro., Westerly, R. I., Preston City, and 2d church, New London; select scriptures read by Bro. Erastus Denison; sermon by Bro. John Knapp; ordaining prayer by Bro. H. R. Knapp; charge to the candidate by Bro. T. Wakefield; hand of fellowship by Bro. A. G. Palmer; concluding prayer by Bro. G. Randall; hymn by Bro. E. T. Hiscox.

DE DENISON, Moderator of Council.

### MISSIONARY INTELLIGENCE.

The Magazine for January contains the following late intelligence from the missions.

CHINA.—Mr. Shack, writing under date of June 10, says, "Since we last wrote, our operations have continued uninterrupted, and not without encouragement. We now have thirty-three stated Chinese services every week, besides occasional ones. Our congregations are large and interesting, and several individuals afford us strong hopes that they are beginning to inquire for the right way. On the 28th of May we had the privilege of organizing another church, with Bro. Dean as pastor, to be known as the 'Tiechi church of Hongkong.' The cause among the foreigners is also in an encouraging state. Three were baptized a Sabbath or two ago, and there are other cases of interest. With much that is encouraging, however, we are surrounded with mighty obstacles. The proverbial selfishness and tardiness of the Chinese mind, its well-trained habits of superstition and sin, the almost universal desecration of the Sabbath, both by foreigners and natives, the dreadful extent of ignorance, and recollections of past hopes, disappointed, make us deeply feel, that without the special descent of the Holy Ghost, all our efforts are vain. Pray for us."

"June 26. To-day the ratification of the treaty between Great Britain and China was formally exchanged, attended with dignified and interesting services. The high Imperial Commissioner, Keying, with the British Minister, arrived three days ago, in the British war-ship, Acher. We were received in an imposing and becoming style, by a large body of troops on shore, and under a salute from the

addle-pated fanatics, who consider religion a humbug, and human governments of the devil, and who recognize no gospel but Graham's Lectures on dietetics, and no apostles or prophets except John A. Collins and A. Bronson Alcott, may hail Murray as a new Messiah and follow in his wake; but we no more hold him responsible for their follies, than we do those for his. We are not the enemies of progress—we see and feel the necessity of physical, moral and political reform, and so far as Mr. Murray will advocate, without mixing them up with his cant about priests, churches, and the like, we will support him. But for his infidelity, no government, pantheism, and super-sublimated nonsense have in his view—so, as Abigail Folson in hers, and one is about as rational as the other."

### Miscellaneous.

LETTERS FROM THE SOUTH-WEST.—From an letter in another column, our readers will perceive that the editor of the Banner and Pioneer has taken the letters of our South-western correspondent in hand, and attempted an entire annihilation of the author's reputation and influence. It does not seem, however, that our correspondent is likely to be silenced. The first two long editorials of the Banner and Pioneer he has seen, and his reply to them does not indicate any great alarm. The last number of the same paper contains another leading editorial of a like amiable character, which, with an extract, is two columns in length; and which commences with this sentence:—"Few men have so fair a prospect of becoming universally notorious as the sapient correspondent of the Reflector."

Further on, the editor says: "The writer of those letters never expected that his patrons, at least he is fawning for his broad, warm heart, or that the church, with whom he professes to be in fellowship in Mississippi, would see his vile slanders of themselves and the brethren generally. They were intended merely as a postscript to a work on himself, and to gratify such of the readers of the Reflector as take pleasure in containing whatever belongs to the South and West; and who under the firm belief that Massachusetts is the world, Boston its capital, and themselves the very pinks of perfection; but we deem it an act of justice to send his tirades to meet him before the very people whom he has misled."

Now it so happens that a letter reaches us through the post office this morning, (the same on which this number of the Banner and Pioneer comes to hand,) to which the above extract gives increased interest. It is written by a gentleman on whose word we implicitly rely; and it is exactly in point. With thanks to the writer and the good providence of God, we hasten to lay it before our readers.

"DEAR SIR:—I cannot neglect the present opportunity of expressing my gratification in the perusal of those 'Letters from the South-west.' Having received in this section nearly four years, I can heartily subscribe to the truth of all their details, and particularly to the last two letters as containing a very faithful account of the religious state of the South. I have several times been inclined to neglect my pressing duties so as to take leisure for the preparation of some articles illustrating my own experience as a pedagogue in those regions, but as I find it illustrated in your paper by a better pen. Hope they will be continued, and your correspondent will escape a lynching, which I must confess I sometimes fear his boldness will procure for him. Yours, &c."

It is not our design to reply to the long category of charges, and ebullitions of indignant spleen with which the article in the Banner and Pioneer abound. The author may wish to come in for a full share of the abuse heaped on "Northern men," but as he is safely ensconced in the very centre of the "capital" of the "world," there is little probability that he will be "lynched" for his many crimes. The editor of the Banner is "aware that many of them [Eastern editors] are hard pressed for matter with which to fill their weekly sheets," but thinks this no good reason for their giving circulation to "such abominable tirades." How the editor became aware of this hard pressure, we know not, unless he learned it from his own experience, which seems very likely when we consider how much attention he has given to the letters in the Reflector. He ought to be grateful for such a supply of bones to pick. Our own pressure happens to be all the other way. It is the great amount of matter constantly on hand for publication, that embarrasses us. We have at this very moment at least a dozen original articles of interest and value, which we are obliged to defer publishing for want of room.

We will repeat again, what seems peculiarly offensive to the Kentuckian editor, that the letters from the South-west are very popular with our readers, and we have the pledge of the author that they shall be continued, at least for several weeks to come. If he is not lynched, we shall expect him to fulfill his promise. The editor may be encouraged with the prospect of more "heads" on which to discourse at length.

THE CHURCH CONTROVERSY.—It seems necessary that we apprise our readers of the progress of the famous prelatist controversy between Drs. Wainwright and Potts. And yet it is impossible to give any thing like an abstract of their prolix and disjointed correspondence. Dr. Potts has evidently indulged himself in the use of some terms unduly severe, or at least too frequently repeated, but in our judgment, he well sustains his position. His argumentation is clear and forcible. Dr. W. seems to us to allow more than he did at first, and more than high churchmen are wont to allow to other denominations. Says Dr. Potts, "Come to the point, and show (for you are bound to do so) that prelatry has invariably proved itself to be the only channel of spiritual benefits to mankind; that it alone has preserved the truth, and preserved the truth in a central and literary influence, we know no reason why he should not proceed at once to reform society throughout the nation. We are much amused by an editorial notice of him and his sheet in the Hartford Christian Freeman, whose editor, W. H. Burleigh, Esq., is one of the strongest advocates of anti-slavery in the country, and a writer of uncommon vivacity and power. Says Mr. B., of 'the Regenerator.'"

"Our brief notice of this paper has furnished friend Murray with a text from which he has preached a powerful sermon, and has, in consequence, like most of his discourses, to very little purpose. Mr. Murray thinks we are frightened. Not so. Possibly a sight of the editor might shake our nerves a little;—his paper has no such effect on us. We pity the man's delusion;—we sometimes laugh at his folly;—but somehow we don't feel a bit scared. We do not estimate his influence so highly as to apprehend that he will seriously injure any one but himself. A few

the name and character of churches, we do not deny that the Christian baptism and faith of the individuals embraced in these communities may connect them, though in imperfect communion, with the one visible church of Christ."

WARREN LADIES' SEMINARY.—We have received a catalogue of this seminary, which gives the names of seven teachers and one hundred and four pupils. The course of study, the discipline, and the domestic arrangements, all commend the school to public patronage. It is undoubtedly one of the first seminaries of its kind in New England.

THE BAPTIST ADVOCATE states that the Rev. JACOB KNAPP is now in New York city, assisting the Rev. Mr. Davis, pastor of the Cannon St. Church in a series of meetings.

THE Baptist Advocate alludes to a determination of the Baptist Publication Society, to merge the Monthly Record into the Baptist Memorial. A wise determination, we think.

THE Rev. T. P. HUNT was engaged one evening last night, at Philadelphia, in a public debate with a manufacturer and vendor of ardent spirits. Mr. Hunt "used him up," the papers say, and it is not expected that his opponents will try the same game again.

Is it true that the missionaries of the American Baptist Home Mission Society, in Texas, have purchased slaves since they were sent there, and are now slaveholders? This has been asserted, and whether the statement be true or not, its publication casts great dishonor on the Christian name. We are exceedingly reluctant to believe it; and shall be deeply pained if the statement cannot be denied. It will greatly diminish the confidence of many Baptists in the Home Mission Society, whose objects are of too vast importance to be defeated, or injured by facts of this kind.

MR. GEORGE R. BLISS was ordained on the 17th ult., pastor of the Baptist church in New Brunswick, N. J. Sermon by Rev. W. W. Evans, of New York.

MR. CHARLES COX, Jr., was recently ordained pastor of the Baptist Church at Elizabethtown, N. J. Sermon by Rev. G. Benedict, of New York.

We learn that the Rev. O. CUNNINGHAM has resigned the charge of the Baptist Church in Princeton, and accepted a call from the Baptist Church and Society in Sterling, to become their pastor.

Subscribers are again requested to remit, in all cases, (not to our agent,) but to W. S. DANIEL, Boston, through the post master, who is authorized to frank in payment for subscriptions. When agents call for arrears, please request a receipt from us, as we shall always send receipts when agents make returns.

Reader, are you a friend of the Christian Reflector? We wish to increase our list of subscribers to 5000 within the year 1844. We cannot send agents to all the States. Therefore we propose to appoint every friend an agent for this year, as an experiment. Reader! will you not be an active agent, and procure one or more subscribers for the Reflector, reserving 50 cents each for your commission for every name added to our list?

THE U. S. Senate held an executive session on Tuesday last, and the nomination of JAMES MANISON PORTER for the office of Secretary of War was rejected. The nomination of Mr. Spencer to the vacant seat on the Bench of the U. S. Supreme Court, has been rejected by the Senate.

WE have some excellent poetical correspondents, who we trust will not be disappointed by our delay in publishing. Their pieces will soon appear.—We thank our venerable friend "B." for his good "suggestions" which we publish in this number of our paper. Such hints are needed, and will do good.

THE Rev. J. W. SPOON writes us that on the 1st of last November he resigned the pastoral charge of the Baptist church in Nunda, N. Y. and accepted the unanimous call of the church in Perry, Wyoming Co. His correspondents are requested to direct accordingly.

This brother writes us also, that at Perry he has found "a few subscribers very much interested in reading the Reflector," and he forwards us the names of fourteen additional subscribers. The kind wishes of such a correspondent are understood to be sincere, and cordially are they reciprocated.

Calvin Barrett, Jr., of Cabotville, is authorized to act as agent for this paper in any town which he may choose to visit.

### GENERAL INTELLIGENCE.

Legislative.

TUESDAY, JAN. 30.—In the SENATE, the Relief Steamboat Company incorporation bill was taken up, and the amendment of GEORGE GARDNER of Bristol, making individual corporations liable for the debts of the corporation, was lost, without discussion. The bill then passed to a third reading.

In the HOUSE.—About a dozen petitions, remonstrances, &c., were presented, and were appropriately referred.

Among the petitions presented, was one by Mr. NEWLAND of Saugus, from Charles Spier and others, men and women, praying for the abolition of capital punishment, and requesting that if the legislature refuses to grant the prayer, it will direct the dates of the sheriffs in cases of capital punishment to the reverend clergy, as they are supposed, from their peculiar requisitions to be better qualified for such undertakings, than the executioners who take place on Sunday, and then near the places of public worship. After some discussion on a motion to read the petition, it was read and referred to the select committee on the subject to be printed with the names of the subscribers.

MR. SCAYL of Townsend, from the Committee to whom was referred a memorial concerning the expediency of providing by law for the sale of spirituous liquors, to be used in the arts and medicine, reported a bill authorizing the Selectmen of the town of Townsend and Alderbrook to license individuals, in the proportion of one to every two thousand inhabitants, and in places where there are less than two thousand inhabitants, to be limited to one, for the sale of spirits for the purposes of the above.

Quite an animated discussion took place on the question of the passage to a second reading of the order introduced yesterday, ap-

pointing a committee to inquire and report in regard to the destruction of the Ursuline convent.

WEDNESDAY, JAN. 31.—The SENATE was wholly engaged in discussing the bill relating to the Judges' salaries.

In the HOUSE.—A large number of petitions, remonstrances, &c., were presented and appropriately referred.

Mr. HENRIKSON of North Bridge-water, from the committee to whom was referred the petition of John P. Andrews, of Salem, praying for action by the legislature in favor of universal peace, made a long report, which closed with resolutions in favor of arbitration in the settlement of national disputes, and requesting our Senators and Representatives in Congress to use their influence to bring about a Congress of nations for this purpose. The report was ordered to be printed.

THURSDAY, FEB. 1.—In the SENATE, the Committee on Education, reported that it was inexpedient to legislate on the election of school committees; a long discussion was had on the passage to a third reading of a bill to reduce the capital stock of the Lynn Mechanic's Bank, which terminated in its passage to a third reading.

In the HOUSE.—Immediately after the conclusion of Mr. NASH's argument against the restoration of the Judges' salaries, the House adjourned.

FRIDAY, FEB. 2.—In the SENATE, various petitions, from several committees, made reports on business which had been referred to them, and their reports were appropriately discussed. The subjects do not possess sufficient general interest to be given in detail.

In the HOUSE, the salaries of the Judges was again the subject of discussion.

SATURDAY, FEB. 3.—The business of the Senate was unimportant. In the HOUSE, about a dozen petitions, remonstrances, &c., were presented and appropriately referred—none of them, however, of much general interest.

On motion of Mr. WAGGAMAN of Salem, the report of the Committee on Elections, concerning the right of the Charlestown members to their seats, was discharged from the orders of the day. The subject was not opened for further discussion, adjourned without taking a vote.

MONDAY, JAN. 4.—In the SENATE, the committee to whom was referred sundry petitions against the present law, reported a bill repealing the same, to take effect on the first of August next. A committee was appointed to be joined by the House, to consider what action is necessary for the relief of the widow of the late Warden of the State Prison.

After the disposal of other matters, a bill to reduce the capital stock of the Hingham Bank was taken up, and only one or two amendments were debated by several Senators, when it passed.

In the HOUSE, after the reception and referring of petitions, the contested Charlestown election was discussed.

CONGRESSIONAL.

MONDAY, JAN. 29.—In the SENATE, the report on Mr. McDuffie's tariff resolution was taken up, and Mr. McDuffie made another labored speech, in the course of which he advocated the formation of a great Southern Confederacy—in which the United States should be a member.

In the HOUSE, most of the time was occupied in the reception of resolutions—and Mr. Stiles of Georgia, continued his remarks upon the 21st rule.

TUESDAY, JAN. 30.—In the SENATE, Mr. BERRIN reported a bill to refund Gen. Jackson's fine, provided no censure be imposed on the conduct of Judge Hall.

Mr. BERRIN presented a resolution, that the United States ought to give notice to Great Britain for the immediate termination of the 10th article of the treaty of 1842, being the article for the surrender of fugitive criminals. Also, a resolution requesting the President to direct the Secretary of State to furnish information with regard to slaves committing crime in 1842, and that construction is put on the article in the treaty on this subject, was agreed to.

Mr. McDuffie spoke through the afternoon on the tariff. Mr. Evans attempted to reply and the subject was laid on the table, on motion of Mr. Haywood.

In the HOUSE, nothing of general interest was transacted.

WEDNESDAY, JAN. 31.—In the SENATE, Mr. JARNAGAN offered a resolution calling for information as to the Cheerokees east of the Mississippi, and the reason why they have not been removed. The resolution offered by Mr. Benton, inquiring whether slaves escaping into the British dominions, have been given up, since the treaty of 1842, and that construction is put on the article in the treaty on this subject, was agreed to.

In the HOUSE, Mr. JOHNSON of Tennessee made a speech in defence of the 21st rule. But little business was done in the House, this body having adjourned at 2 o'clock, to give members an opportunity of attending the remains of Mrs. Redding from her late residence to the railroad depot, whence they are to be taken to New Hampshire. Mrs. R. was a sister of Hon. Isaac Hill.—Her death was very sudden, having been indisposed only about forty-eight hours.

THURSDAY, FEBRUARY 1.—In the SENATE, Mr. COLQUITT presented certain resolutions of the Legislature of Georgia, approving the conduct of Senator BERRIN, which had been denounced by the previous Legislature. This, among the resolutions, and the reason why they have not been removed. The resolution offered by Mr. Benton, inquiring whether slaves escaping into the British dominions, have been given up, since the treaty of 1842, and that construction is put on the article in the treaty on this subject, was agreed to.

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The light and dry snow drifted and added with incessant motions on the wind.—Paths, if opened, were immediately filled, and communication was entirely interrupted. Wood was piled in the village of Worcester, at sixty dollars a cord, owing to the roads being filled with snow."

CHILD BURNED.—The Barnstable Patriot says that a child of Patty Crocker, residing in the west part of this town, was burnt to death a few days since by its clothes catching fire. The little sufferer—a boy five years old and a half—had been left alone for a considerable time in a room where there was a fire, and when its mother returned, she found it standing in the middle of the floor with its clothes on fire, and the child so dreadfully burnt as to survive the accident but a short time.

NO USE FOR HUMANITY.—The Nashua Telegraph, in allusion to the talking machine, facetiously remarks: "There will soon be no use for humanity. Machines have been invented for about everything. When that for printing types is completed, we do not see but that the human family may as well adjourn. There will be but precious little for them to do, if they stay here. The whole process of civilization will go on without them."

THE TEMPERANCE BOY THAT LOVED HIS MOTHER.—A little boy signed the Temperance pledge in Philadelphia. His mother had signed years before, but his father had not. Said the little boy, "I shall never break the pledge till my mother does!" Father, who is setting his strongest seal to his promise. Who would not admire such a boy and such a mother? What influence have Christian mothers!

A NEW FREE STATE.—The proposal for the division of the State of Tennessee is again before the Legislature of that State—a bill for the purpose has been introduced. The mountain region that is embraced in the contemplated State, must be inhabited by non-slaveholders; and the movement is an anti-slavery one. The counties proposed to be named, in order to form the new State, to be named "Frankland," are twenty-six in number. It is proposed also in the bill that the new State may be added such portions of the State of North Carolina, Virginia and Georgia, as may be needed for the purpose.

LIFE AND TIMES OF DR. WITT CLINTON.—It is stated in the N. Y. American, that Charles A. Clinton, of New York, son of the late Governor, is engaged in arranging the papers of that illustrious individual, previous to a publication. No man of his day—says the American—perhaps, had a wider correspondence with his contemporaries, (many of whom are now dead, and some still in active life) than the late Governor. His papers, only carefully preserved, comprised all other papers worth preserving, but of his own letters, from a very early period of his life down to the day of his death.

COPYRIGHT LAW.—A copyright bill has been introduced into the House of Representatives by Mr. Ingersoll, which extends the copyright of forty-two years, or during the life of the author, and seven years thereafter. The importation of foreign books copyrighted here is prohibited, and any books imported in violation of this provision become the property of the owner of the copyright. The minimum damages for an infringement of copyright are \$300. Only a citizen or a bona fide resident is entitled to the benefit of the law.

THE HAVES PAIN CONGREGATIONAL SOCIETY (Unitarian), at South Boston, have, by a nearly unanimous vote, extended an invitation to the Rev. Geo. W. Lippitt of Providence, (late of the Divinity School, Cambridge), to become their pastor.

Preparations are making for a large Temperance meeting, in the Broadway Tabernacle, New York, on the evening of Washington's birthday, Feb. 22. The Rev. John Pierpont of Boston, has been engaged to be one of the speakers.

The Rev. Mr. Savage, an Episcopal Missionary in Western Africa, has presented the National Institute with forty-five specimens of newly discovered insects.

The grand jury of Hamilton County, sitting in Cincinnati, have presented as an evil of great magnitude, the heavy expense incurred by good citizens in attending courts, either directly or indirectly by the grog-shop, &c.

Rev. Dr. Tucker's church, in Providence, caught fire from the stove-pipe, Sunday morning—according to the Providence Journal—but the fire was extinguished without material damage—about \$1000.

We learn from the Providence Journal that Governor Foster, of Rhode Island, is dangerously ill of erysipelas.

Louis Fasset, the student of Yale College, accused of having killed Mr. Deane, a student at that institution, will have his trial some days this week, the grand jury having found a true bill against him.

The Nashville Whig of the 22d says—"On Saturday last a light took place on the public square in this city, between Dr. Patterson and William Ramsey, both citizens of this county, in which the latter was severely, but we understand, not dangerously wounded, by a pistol ball fired by the former."

### Faneuil Hall Market.

The Weekly Report of the Boston Collector—retail prices.

Butter, temp. per lb.	0 17 0 0
do. fresh, per lb.	0 19 0 0
Cheese, new, per lb.	0 08 0 0
do. foreign, per lb.	0 09 0 0
Eggs, per doz.	0 05 0 0
do. fresh, per doz.	0 06 0 0
do. foreign, per doz.	0 07 0 0
do. smoked, per doz.	0 08 0 0
do. salted, per doz.	0 09 0 0
do. pickled, per doz.	0 10 0 0
do. vinegar, per doz.	0 11 0 0
do. oil, per doz.	0 12 0 0
do. wine, per doz.	0 13 0 0
do. brandy, per doz.	0 14 0 0
do. rum, per doz.	0 15 0 0
do. gin, per doz.	0 16 0 0
do. whisky, per doz.	0 17 0 0
do. port, per doz.	0 18 0 0
do. sherry, per doz.	0 19 0 0
do. claret, per doz.	0 20 0 0
do. champagne, per doz.	0 21 0 0
do. sparkling, per doz.	0 22 0 0
do. still, per doz.	0 23 0 0
do. mineral, per doz.	0 24 0 0
do. soda, per doz.	0 25 0 0
do. lemon, per doz.	0 26 0 0
do. orange, per doz.	0 27 0 0
do. lime, per doz.	0 28 0 0
do. apple, per doz.	0 29 0 0
do. pear, per doz.	0 30



